

THE SCOTISH DOVE

Sent out the last time,

WITH HER
APOLOGY and VINDICATION
As her last Farewell.



Shewing, the danger of groundlesse jealousies, their Cause and Examples of several bloody Tragydies thereby: with advice and reasons dehortive, conducing to Unity, Peace, and Love.

Also Quæres of the causes of our Growing-miseries, as they are effects of G O D'S anger, and the means of prevention. Concluding with Intelligence of the present affairs of Great Britain, Ireland, and some other Forein States, &c.

Be wise as Serpents, innocent as Doves.

AT the beginning of the war, 1642. being driven from my Rurals and Countrey, for my cordiall affections to the service of the Parliament, in just defence of Religion and the Liberty of the Subject. I was forced to take Sanctuary in this great City, not being at that time in a capacity to serve the publick in armes, as I intended and began, Providence ordering otherwise: but impatient to live unprofitable, I endeavoured to make up by my Pen, what was deficient in my Sword: and to that end I first writ a Treatise, intituled, *The Protestant Informer*: And after that another, intituled, *Great Britains misery*,

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with the Cause and Cure; which I published presently after the losse of Bristol, for consolation to dejected spirits; therein expressing my own confidence of a happy successe and Victory against those enemies, with reasons of the same. What effect my endeavours wrought in those times, let them tell that read and received information. I wrote a third, intituled, *The three Kingdomes Healing-Plaister*, or Explanation of the solemn Covenant, with reasons to induce men to a willing receiving thereof: other things I have since wrote for satisfaction of the ignorant, in matter of present Controversies.

But in Octob. 1643. our brethren of Scotland being in preparation of an army to come to our assistance, I sent out my *Dove*, for an Inteligencer between England and Scotland, as once *decimus Brutus* did from *Madenna*, when besieged by *Antonius*, to carry intelligence to the Consuls camp; and this my *Dove* hath weekly performed so long as usefull to the publick. Now the Ark not only resting on the Mountains of *Ararat*, and the tops of the Mountains are seen, but the Olive tree as wel as the Branch appeareth, and the streams of blood are dried on the earth: my *Dove* is uselesse, except in this her last sending, to tell you that old sins will bring new breakings in of sanguinolent showres.

Let me tell you, the Dove is not, hath not beene, nor will be Mercury like running Mercuries: nor as meere moderate men. Nor hath beene a carryer of Intelligence only, but a relator of Divine truths, and of human stories, precepts and examples of former times, with premonitions, informations, and instructions, as cautious to us to be warned by others harmes, yet is the information of my *Dove* calumniated, and shee envyed, having past through many dangers, sometime by the high flying Eagle, sometime by the soaring Haggard Hawke, sometime by the Carrion Buzzard, and after by other Birds of prey: But what wrong hath shee done, shee hath beene harmelesse and innocent towards all men, shee hath ever vindicated

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vertue, and Justice, sometime reproved vice, and oppression, and thats a greater fault then to bee vicious in some mens esteeme. It may be she hath discovered some self-seeking men, and tould tales of some corrupt Committee men, therefore censured, and hated; as *Ioseph* was of his brethren when he brought unto his Father their evill sayings, and doings, and their evill report in those Countries: But shee never condemned the use of Committees, but approved of them, as very necessary, as servants to the Parliament, she hath only condemned the abuse, and usurpation of power as Lords, and Judges in their owne causes.

The Dove hath, and doth charitably declare, that shee hopes no Committee of any County hath beene so bad but that good men have beene of it, and she likewise feares there hath bin none soe good but there hath beene an ingredence of bad, some *Judas* that hath loved the Bagge and some like the seeming Disciples that followed Christ for the loaves, not for love to him nor to the Gospell, especially in these late dayes.

True it is, the Dove hath beene a justifier of the Committees for accounts, and that for good reason, for if they be just and of publike spirits, [as my confidence concludes they are, they may discover much injustice, and restore to to the publike [by their justice] great summes of monyes, injuriously with held, and soe gaine much honour to the Parliament, and love from the people, especially if no persons may be exempted, else men will say of written lawes to bridle mens covetousnesse, and injustice, as once *Anacharsis* said of *Solons* Lawes, that they resemble the *Spyders Webbs*, which take hold of flies and gnatts, but the mighty will run through them at their will.

And it is true also, that the Dove modestly discovered some sowernesse in the Leaven of old new upstart Heresies for indeed shee hath long feared some monstrous birth to be produced, what cause she had of feare the present effects shew: I pray God we see the worst; This she hath beene blamed for, as an enemy to the Godly party, but most

fallibly, for Godlinesse is her end, and shall be her practise; shee loves all that are godly, and will die with them, or for them; but dares not cherish Schisme, Heresie, nor licentious liberty, for they (if the Apostle mistooke not) are works of the flesh, and ought to be punished by the Fathers of the flesh.

Some other have aspersed her innocency, because shee hath urged performance of the solemne Covenant, though shee meddle not with it, as in relation to the two Kingdomes, but in relation to particular men for personall reformation, and hath therefore beene stiled a perfect Scott: others, because shee hath at some time blamed particular men and actions, in the Scottish Army have malignantly stigmatized her as factious, or a Sectary.

It is true, my Dove is Scottish, but my selfe English, the Dove is bound to love the Scottish Nation for *Englands* sake, so long as they love *England*; and for any vertue in themselves, or good received by them; and herein my Dove hath beene impartiall in her praises, and dispraises. For my selfe, I declare to the world, that my dearest blood is not soe pretious to mee, as the Honour and rights of the English Nation, which I have, and will defend, against all Opposers: my spirit is publick, though I be a private person, and tis no small corrosive to my soule to see publick persons bend their greatest abilities to carry on private designes: what mens censures are concerning my Dove or my selfe, I passe not; let the Momasses of the times speake or judge, I care not; I say as the Apostle, it is to me a small thing to be judged by mans day. I believe that God is, and that he is a rewarder of them that diligently seek him, nor is the envy of men the cause of my Doves silence.

The true reasons of my Doves restraint is, first there is little newes, and lesse action to relate, and too many pens to relate it, which is a mercenary way. Some publish more then all, to the prejudice of the publick; Secondly because to publish one and the same thing by severall pens is but a Cheat to the people: when old things are couched under new Titles, or lying glosses. Thirdly

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Thirdly my Dove in taking her Licence to passe, sometimes loseth part of her Errant, and soe may speake another language, or expresse her owne with non-sense.

Fourthly, the jealousies of these times endure not all truths, because (as as Prophet saith) *manifest transgressions, and mighty sinnes are committed, Therefore saith hee, the prudent will keepe silence at that time, for it is an euill time*. Besides jealousies burne among friends, and we grow too secure of the designs of the common enemy: Shall not my Dove rest, and mourne for these things?

As the spreading of infection causeth mortality, so the increase of Jealousies cause Emulation and discord; jealousy is a raging and restless passion, a pestilent malady, especially if it once possesse the breasts of Princes, or soveraigne powers. Ambition once crowned with greatnesse admitts of no equall; wee have many fearefull examples hereof, when the women in their songs ascribed to *David* tenne thousand, and to *Saul* but one thousand; *Saul* would needs kill *David*: feare, guilt, and jealousy, (saith Plutarch) are the forerunners of Tyranny, alter Lawes, cause Innovations, and act bloody tragedies. One of the Emperors of *Constantinople* being told by a Wizzard, that one whose name began with *Theod.* *Theog.* *Theod.* or the like, should succeed him in his Empire, he therefore spared not the life of one man in all the Empire, whose name began with such letters. *Claudius Caesar* and *Domitian* were afraid of every man that looked on them. When *Romulus* the King of the Romans was lost, the people grew jealous of the Senate, and the Senate of the people, &c. *Herodian* of *Antoninus*, and *Geta*, two jealous Brothers, could not endure the sight of one another, nor of each others friends, or Servants, but slew them that they could. *Adrian* killed all his supposed Emulators.

The fury of jealousy caused *Herod* to massacre all the children in *Bethlehem*, and in all the coasts thereof, from two years old and under. When *Alexander* had slain his friend *Clitus*, he grew jealous of all his friends, supposing some would attempt as much to him. What caused

Henry

Henry the third, of *France*, to cause the Duke of *Guise* to be murdered in his chamber? was it not jealousie? I might tell you of *Lewis* the eleventh, and of *Henry* the fourth of *England*, and of *Richard* the second, and make inference from all, that what hath been may be again, let us therefore be warned by others harms. And now because I inrend to send out my *Dove* no more, give me leave [though I have no thanks for my labour] to discharge my duty, and expresse my love to my native countrey, that nothing may be wanting to me that is in my power to do good unto all; having already spent my strength, used my best endeavour, and exhausted my estate for the publick; Take now in the last place my good affections and counsel, which if my brethren of *England* will consider and follow, it may be much happinesse to the Nation.

Take heed of groundlesse jealousies among Brethren; take heed of causelesse and hurtfull emulations among your selves; let us be jealous over our selves, lest we should be deceived by our own hearts, and let us be jealous over one another with a holy jealousie, as *Paul* was over the Church of *Christ*, *I am jealous over you* (saith he) *with a godly jealousie, for I have espoused you unto one husband, that I may present you a chaste virgin unto Christ*: let our jealousie be no otherwile, then a solicitous care to preserve one another, not to undermine and deceive one another. Let us have a vigilant eye on the designe of the common Enemy; *Jesuites*, and Men-devils have overspread our Kingdome, and are interweaved with us, to poyson and betray us: therefore let us joyn in love, and unite as Christians, for *Satan* is transformed into an Angel of light, as if he would (if it were possible) deceive the very Elect, the whole power, wit and policy, of *Hell* and *Rome*, are conjoynd and combine to destroy us: and the great designe is first to divide us, for *A kingdome divided cannot stand*: Remember *Jerusalem* divided, and consider the bloody Tragydies acted by those divisions: violence can fetch jealousies, and jealousies bring divisions, and divisions

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ſ greater violence, and ſo inevitable deſtruction. Seeing then that we have both Men and Devils againſt us, if we be Diſciples of Chriſt, as we account of our ſelves; ke heed of diviſions and ſtrife. God is a God of peace, love, and of order, and ſuch are all they that are godly: this is the great precept of Jeſus Chriſt, that we endeavour *keepe the unity of the Spirit in the bond of peace*: there is but one Spirit, there is but one Lord, one faith, one Baptiſme, and Chriſt commandeth that wee be one: Yea, he hath prayed to the Father (and ſurely his prayer is heard) *that all that ſhall believe may be one*: even as the Father in the Sonne, and the Sonne in the Father. Why then are wee divided? We have cauſe to bee jealous of our ſelves that we are not in Chriſt, for Chriſt is the Head of his Church. And we know there is but one Head and one Body; there are indeed many members, yet all make but one body: How then can the members of one body be at variencie one againſt an other? Chriſt is not divided, nor can his members ſet themſelves one againſt the other: if wee will believe Chriſt himſelf, he tels us, *We cannot be his Diſciples except we love one another*: Love and Humility is CHRIST'S cognizance, but Pride and Emulation is the badge of Hypocriſie: it is a certain and undeceiveable truth, the more holy, the more humble: the neerer men come to God, the more they deny and abhorre themſelves, but the Lord is ſaid to behould the proud a farre off, God comes not in, nor doth hee come neere to God. *By this [ſaith Chriſt] you are knowne to be my Diſciple, if you love another*. It will hence follow, that where love is not, there is not Chriſtianity. It is an ill ſigne when men ſay to their Brethren, as in the Prophet: *ſtand by thy ſelfe, come not neere mee, for I am holier then thou*.

This was the garbe of the proud Pharifie, hee vaunted him-

himselfe in his owne Justification; and dares tell God to his face, *hee was not as other men*, but hee was, thus and thus, &c.

Consider I pray, what spirit it was that put *Korah* and his company to oppose the government of *Moses* and *Aaron*; was it Pride, or was it Conscience? Surely they thought well of themselves, else they would not have bearded Authority to the face; saying as some in these dayes, *You take too much upon you; are not all the Congregation holy every one of them?* and government is the Ordinance of God and he that opposeth it, opposeth God and Christ: therefore it will follow, that government Ecclesiasticall as well as Civill, is *Jure Divino*: for Iesus Christ hath not taken away any power from the civill Majestrate, that hee had under the Law, but confirmed it, with addition; nor hath Iesus Christ left himselfe without a Vicegerent on earth, for Christ is not lesse faithfull over his owne house, as a sonne, then *Moses* was as a servant, which wee should bee if hee had left his Church without a guid; and without a Governement; therefore Government is *Jure Divino*.

But that this or that Government can be said to be *Jure Divino*, I see not laid downe in the Scriptures, yet that particlar Men shall bee left to themselves to what Government; or what liberty they fancy, is clearly contrary to Scripture, and to the practise of the Churches in all Ages.

The sword of Government and Authority is given to the Majestrate, *I have said yee are Gods*: but the key of the Kingdome of Heaven is given to the Ministers, lawfully called [that is the Key of Doctrine] to Teach: therefore they are called *Shepherds*, and the great charge given by Christ to *Peter*, is *feede my sheepe*.

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It is true, that the Magistrate and the Minister are of two distinct Offices, as appeareth, 2 Chron. 19. 11. Amaziah the chief priest is said to be set under the people in all matters of the Lord: & Zebadiah the ruler of the house of Judah, for all the Kings matters, yet so as the Ministers is not without the Magistrate; but subject to his authority, in matter of order, according to the fundamentall lawes of the kingdome, not dissent from the word of God. Hezekiah stirred up the Priests and Levites to that great reformation in his time; and they barked to him, so it was Hezekiah (not the Priests) that sent to all Israel likewise; Iosiah sent to Hilkiab the Priest, and he obeyed him in the worke of reformation; nor was the defect in that reformation in the time of Joham charged on the Priests, but on Joham.

We also finde that the Priests have assisted the Magistrate, and stirred them up to the discharge of duty in matter of reformation; Thus did Azariah to Asa; they have also reprov'd Kings for particular sinnes; so did God and Nathan to David; and the Apostles example, warrant the same under the Gospell: Paul both reprov'd, and exhorted King Agrippa: Now although these be distinct Offices, yet they are but one in the worke of God: both have their power and authority from God: yet I conceive one may not meddle with the execution of the others office: The sword is given to rule, to punish, and to defend; They have not given for doctrinall instructions, and for exercise of civil government: to examine, to admonish, to correct, to suspend, or shut out by excommunication; this spiritual government and censures of the Church, when authorized, belongs to them: Therefore the Apostle speaking of Elders, mentioneth two sorts: one that labour in the word, the other that were to rule well in the Church: hence as I conceive, is that of the Apostle to the Corinthians: God hath set different Officers in the Church, first Apostles, secondly Prophets, thirdly teachers: after that miracles gifts of healing; and then he addeth these words, helps in governments, and diversity in tongues: Now doubtlesse this government is different from the Civil government, and onely proper to the Church, to whom

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it is committed, nor is this government to be executed in any thing that may prejudice the Civill power : nor to be in the censure of one man, nor of any parochiall congregation, but in the whole provinciall Classes ; therefore they are either injurious, or Ignorant, that will perswade the people, that any Minister seekes any Tyrannicall power over any mans conscience.

But the great quarry will be, what shall such men doe, whose consciences (as they pretend) cannot come up to the Judgement of men in such a government ? seeing the conscience is not bound, &c. We must distinguish between a tender conscience, that holds out in all fundamentals : and an estring conscience, which I call will, and obstinacy, rather then conscience ; as to the former, I conceive, they are to be admonished, and instructed with all gentlenesse, and meeknesse, from time to time, not punished, but suffered, so long as they keep their conscience to themselves, and themselves from disturbing of the Peace of the State : but if they shall contrary to the Law, and order, gather congregations, and assemblies, or endeavour to seduce the Judgements of others, the civill Magistrate is to use the sword of justice ; to punish their fact, not their conscience : As to the latter who are erroneous, or obstinate, I conceive they ought to be more severely dealt with after due admonition : for, what the Scripture condemnes, ought to be rectified, or punished by the Civill Magistrate : but the Scripture condemnes *emulations, wrath, strife, seditions, heresies, Blasphemies* : therefore &c. these the Church are to admonish, after to cast out, and then the sword of the Magistrate is to punish as incorrigible : for, although no powers of men can make a man spiritually holy, yet the sword of the civill Magistrate ought to punish such as are scandalously prophane : and why ? that others may see and feare, and learn not to blaspheme, but live civilly in a Christian common-wealth.

It is true, there may be, and will be many that seeme holy, and zealous for Religion and reformation : whose hearts are wicked and deceitfull : but such are not to be judged by the judgement of men, who onely see the outside : but by
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God who is alone able to judge the heart; these are those *tares that grow up among the wheat*, and must be suffered to the end of the harvest: these are the chaffe that shall be then burnt with unquenchable fire: when the wheat shall be gathered into the Garner.

Jehu was seemingly very zealous to destroy Idolatry, and to cut off the Priests of *Baal*: and he did well, but to what end did he it? was it indeed for God, and reformation; or to satisfie his own Ambition, and establish honour to himselfe, and his house? it is cleare he did it not for God: therefore all that he did according to what the Prophet had said, concerning the house of *Abah*, was but as a murderer: God saith he would *avenge the blood of Jezreel upon the house of Jehu*; doubtlesse, there was a very glorious profession in those that shall come and say unto Christ at the last day, *have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderfull works?* yet to these Christ shall say, *I never knew you, depart from me, ye that worke iniquitie.*

Blessed be the Lord God of Hosts: for he hath avenged himselfe on our enemies, that sought our Lives, States, and the thraldome of our posterities: He stirred up a *Ioshua* and a *Caleb* to goe out with our Armies: and mighty things have been done by them. But who did it? was it God, or men? if it were God, as who dare deny: why doe men boast, as if they had done all? nay, why doth one part of the Army boast, which were the minor number, and deny the major part their just due? for the praise as Instruments, belongs to all: not to one part, more then to another: It is a sure rule, that he who boasts most, deserves least: they rob God, and deceive men: God gave a mighty deliverance to *Hezechiab*, But because *Hezechiabs heart was lift up, and he did not render to God according to that he had received? wrath came upon all Israel.*

Now for prevention of more wrath upon England: give me leave to commend unto your most serious consideration these three Quæries. First, whether all afflictions and miseries, that befall a man, or a Nation be not from God, for the punishment of sinne: I thinke the affirmative will be granted

by all : Then secondly, whether it have beene usuall with God to remove any affliction or judgement from men, or Nation, without some proportionable reformation, except it have been to bring some greater in the roome ? if so, then consider in the third place, whether Gods hand be not still stretched out against *England* : we are but in part delivered from the sword of a destroying Enemy : And yet we see famine hath invaded the kingdome : The plague of Pestilence is also broken in, the infection scattered, which is a symptome of greater miseries, as if God would yet punish us tenne times more for our iniquities.

From hence I inferre, that we are not yet a reformed people, but Gods anger is still hot against us, *God hath smit us, and we have not turned to him* : The voyce of God cryes to us in the City and kingdome, *but we will not heare* ; The rod of affliction speaks to us in our own language ; yet *we hear not what it saith, nor who hath appointed it* : although God send his judgements in the world *that we might learne righteousness* : Therefore it concernes us now to examine our selves, and Judge our selves, not censure every man his brother, as we do, but our own hearts, find out our owne finnes, our pride, and hypocrisie, and selte love, see what it is by which we have thus provoked God : and say to our own hearts as *David*, *I am the man* ; not as we doe, thou art he, or another is he, to justifie our selves, and say (as some doe) we need not so much as confesse sinne to God : we are holy, we are righteous, and the seed of God is in us, we cannot sinne, we have new and infallible light revealed, &c. Let us take heed of these things and reforme these, and all sinne, as God requires of us, and we have Covenanted with God, least God cut us off *both branch and ruse in one day*.

Among many raigning finnes at this day in *England*, take into severe consideration these six whether all, or some of them, are not chiefe causes of Gods inflamed wrath against us ; first that Gods worship is not restored, which in all times of Reformation hath ever beene the first work : But we like the people in *Haggie*, say the times is not come *that the Lords house should be built* ; do not we, as they, seeke
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great things for our selves ? we reparaire our own houses, seek to make up our own losses ; every man in whose hands it is to have opportunity for himselfe, makes himselfe whole ; though out of the ruines of others, as well affected, and as much a loser as he. But we suffer the Lords House to lie waste ; the Boare out of the Wood, and the wild beasts of the field, destroy it : we use no meanes to take these little Foxes that spoyle the Vine : nor suppress those that pollute holy Doctrinne. Consider that for this very sinne the Prophet tells us, *wee shall sow much, and bring little in, eat and not have enough, and the wages earned shall bee put in a Bagge with boles* ; Do not Heresies eat up truth, as Tares and cockle eat up the Wheat ? and yet suffered. Was it a sinne in the Church of *Pergamus* to suffer them that held the Doctrinne of *Balaam*, who caused *Balack* to cast a stumbling block before the people, and such as held the Doctrinne of the *Nicolaitans* ; and is it no sinne in the Church, or State of England ? surely they could have pleaded conscience for their opinions : yet it was *Pergamus* sinne that they were not suppressed.

Secondly, consider the oppression connived at, the great friends oppressors find to defend them ; who like the King of *Babylon* oppress the poore, and crush the needy, &c. but what saith the Prophet ? *God will take them with hookes, and their posterity with fisk-hookes* ; and there shall bee cleanness of Teeth in all their Cities, and want of Bread in all their places.

Thirdly, consider the horrible excesse in ryort, and drunkenesse, in these times, when God calls for sackcloth and mourning ; and not only so, but upon the Lords Day, and the dayes of solemne Fasts ; let private ordinaries, brothell houses, and other obscure places, witnesse the truth of my affirmation ; and we know that for this sinne God hath threatned, and tells us, *the people are gone into captivity, the honorable men are famished, and their multitude dried up with thirst*.

Fourthly, consider the pride of England : may it not be sayd of England as once of Israel ? *thy pride testifieth to thy face* ; whether we will speak of pride of spirit, or pride of body,

are not men justitiaries, righteous and holy in their own eyes? opposers of Authority, and of Government? Is not every day new cut fashions invented, and strange attire imitated, and used? do we not see the lofty looks of men, and hear their stout words, saying as Ephraim, *the bricks are broken downe, but wee will build with hewen stones, &c.* Consider what the Lord said to Ephraim (and hath done it to the full) *I will set up adversaries against Him, and joyn his enemies together, the Syrians before and the Philistins behind, and they shall devour &c.*

Fifthly consider the contempt of Gods Ministers and those embassadors sent to us by Christ: with whom hee hath said *hee will bee to the end of the World*, successively: and hath declared that *they that receive them receive him*; but they that contemne them contemne Christ; the way to make the message contemptible is first to despise the messenger, for what honour shall the Gospell receive if the Ministers of the Gospell be dishonored? *Jerusalem* thus contemned the messengers of God, and dishonored his Prophets, *untill the wrath of God arose against the people, and there was no remedy*; who sees not that it is already with us as was foretold by the Apostle, *that men would not endure sound doctrine, but after their own lusts, heape up Teachers to themselves, having itching Eares.*

Sixthly, consider, whether the breach of a so emne Covenant be not a cursing and destroying sinne; and consider if the people of England be not guilty before God of this sin, in a high manner, I speak not as between Nation, and Nation, but as we all stand in relation to God, in covenant for Ecclesiasticall, and personall, Reformation? have we not broken our Covenant, in this kinde? do not many among us slight the Covenant contemne it? deride them that urge it? yea are not many of those men that were the most zealous and forward men in pressing it, the open opposers of it? shall not God avenge himselfe for this? will not he *avenge the quarrell of his Covenant upon us*? hee hath sayd it, and hee will doe it?

The Covenant that *Israel* made with the *Gibeonites*, was fraudently put on them, and by a people which *Ioshua* had commission

mission to destroy, yet being once confirmed, (they keeping their condition) *Israel* might not break it.

It is evident, that after some hundred of years, when *Saul* the first King of *Israel* brake that Covenant, and put some of the *Gibeonites* to death, God sent a famine in the Land for three years; holy *David* enquired of the Lord the cause of that Famine, and received this answer, it was for the bloody act of *Saul*. &c. I onely urge this to shew what a great sin the breach of Covenant is, not to paralell that Covenant with ours.

Now to conclude, with the present affaires of the Kingdom. It is thus! notwithstanding our Covenant for unity, we are more divided; wee play a game of three parts, Malignant, Covenant, and libertine, all have their ends, and make factions, but God hath disheartened the first, by many happy successes of late: so that there is lesse fear. And doubtlesse he will disappoint the third in their designs, and bring them to shame, or make them Covenanters with us; for when they have more light they will see they have carried on the Jesuits designe, to set up the enemy that God hath cast down, and acknowledge their error, so that we shall all agree humbly to submit to the authority of our Right honorable and renowned Parliament, whose paines and labours are restlesse, to do us good, and to render our posterities happy to after Ages, if we will exercise our faith, and our patience; our faith, because God is their guide: our patience, because we have trusted them with all, and faith makes not halter. let us not be wanting in our duty to pray for them, and God will make them Instruments for our good. I say not that we should not make our humble addresses to shew our grievances: for that is one of the great priviledges of the English Subject, first to have free election for members, secondly to have open way to make our addresses known, &c.

It is true much water runs besides the Mill and many things are not as they should bee, nor as justice requires; But it is as true, that in Islands of distractions, all things cannot be kept within their just limits; yet we see and know, that the Parliament (thoug particular men faile) is just and holy in all their proceedings.

From

From *Scotland* we hear all is not well within that Kingdom, they are still infested by the common enemy ; all things concur sweetly between our Parliament, and that Nation, and doubtlesse they wilbe the same they have promised, and disprove all gaynsaying by their actions : the money promised is gone to them, and they are satisfied with their security for what is behind. It is true the Kings person is undisposed of, the more pity; they love him, but dare not trust him; if there distrust be upon good ground, I think *England* cannot be secure in his reception, except something be doneto give better satisfaction, which His Majesty hath no way yet done ; how God will dispose of His heart or person he only knows ; but if he go to another Nation, it wilbe ill for him, and not good for us.

From *Ireland* thus; the *L. Ormond* is weatherwise, he turneth as the wind blowes : but may be ensnared by a tempest ; the four Regiments sent to *Dublin* were sent from thence to *Belfast* where they are landed. 3 Regiments more are going after them from *Chester*, viz. Col. *Castlers*, Col. *Lea-kunt*, Col. *Moor*; the *L. Inchiqueen* is in good equepage : our English once joyned with him are likely to do good service there, by Gods blessing ; let us pray, and God will fight.

From *France*, no league there, with the *Spaniard*, but a totall rout at *Catalonia* by the *Spaniard*, 13 thousand and odd routed, 5000, slain in the place, all Carriages, Ordnance and Armes taken; such treaties may keep us in peace ; which God grant, that we may be all honest and godly.

F 7 N 7 S.

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